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Deck hands on the Magdalena River in Colombia. *See page 3.*

In this issue:

- Beachhead on the Magdalena
- The New Hymnal — An Evaluation

TIME FOR ANNOUNCEMENTS

"Now the time has come for the announcements. I think most of the announcements are printed in your bulletin. Or I assume everyone has a bulletin. Did the ushers miss anyone? Raise your hand; come on, raise your hand if you didn't get one. Don't be timid; we're just home folks. There, on the back seat is a fellow without a bulletin. Here, brother, usher, see that he gets one. No not on that side—the back seat on the south side. That's right. Thank you, thank you for your wonderful spirit of co-operation. My, what would we do without our splendid group of ushers. I do believe they are the finest group of men I've ever worked with. Now you have your bulletin before you, and the announcements are printed there. If there are any announcements that came in after Thursday, they are not listed. Our secretary's uncle by marriage was buried over at Lotville Friday, and so she cut the stencils on Thursday. But the announcements are before you. By the way, if you have any announcements for the bulletin, call them in by Wednesday. That way we can make s they are listed. Now I'm not going to take a l time reading the announcements. We can read, and besides, that's why we started a bu tin so we wouldn't have to take time to read announcements. Why, I can remember a years back when I never went into the pu without a whole handful of notes asking me —but wait, the time's getting away from Time is one thing, you know, that all of us h the same amount. But time has a habit of gett away from us and we should use it wisely.

"Now where were we? Oh, yes, the announ ments. I believe I will take time to read th briefly, without comment, just for emphasis. know we can't emphasize the Lord's work much. No sir, it's all important, and I'm for whole program. 'The king's business requi haste.' If we gave as much time to our chu as we do our social and club work, there is way of saying how much we could do. Yes, need to do more and go more and say more reach more. Now you notice there—in your letin, that is—on Monday afternoon at . . ."

—ROBERT J. HASTINGS

Reprinted from "The Baptist Program," Nashville, Tenn

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Cover—Deck hands at La Dorada on the Magdalena River—the newest location for our mission work in Colombia. Photo by Monkmeyer.

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Among Lutherans

Within the ELC

Lutheran Herald

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Beachhead on the Magdalena

Sternwheelers still carry freight on the Magdalena River.

By A. C. Morck

Four hours by jeep station wagon on a serpentine highway descending from Bogota, elevation of 8,600 feet and 57°F temperature, to 640 feet above sea level and 84°F temperature, will take you to one of the most recently established outposts of our Colombia field—La Dorada, on the Magdalena River.

The Magdalena, Colombia's Mississippi, was navigated in prehistoric times by the indigenous tribes and later by the Spanish "conquistadores." It was sighted on April 1, 1501, by Rodrigo Galban de Bastidas and named after Mary Magdalene, whose conversion was celebrated on that date. In 1529 (while Luther was writing his Catechisms), Jeronimo de Melo explored the lower Magdalena. Then Gonzalo Jimenez de Quesada sailed upstream as far as Barrancabermeja, now an important oil center. In 1537 he explored the upper Magdalena and in 1538 founded Bogota, then called by the Spaniards "Santa Fe," on the site known to the Chibchas as "Teusaquillo."

The Magdalena is Colombia's main waterway, even though the silt deposited by its waters constitutes a major problem to navigation. With the help of dredges it is now kept open most of the year to sternwheelers slowly chugging their way, pushing heavy freight barges upstream from the coast as far as La Dorada, about 500 miles. The Magdalena Railroad, under construction parallel to the river, will greatly facilitate shipping between Bogota and the seaport of Barranquilla.

The new highway connecting Medellin and Bogota spans the river at La Dorada and will, when completed, put this river port only two or three hours by car from the capital.

Across the river lies the town of Puerto Salgar and the Palanquero Air Base, the eagle's nest of Colombia's jet bombers. There is also a civilian airport which serves La Dorada and Puerto Salgar. A fleet of quaint motor

Above: Pastor and Mrs. Orozco at home in La Dorado. Left: The congregation has been worshipping in this primitive chapel.

launches shuttles between the two towns. Fare is about four cents, U.S. Will they go out of business when the bridge is completed?

Founded in 1900, La Dorada is a young city, compared to the majority of Colombian municipalities. Population was given as 20,000 in 1951. Present estimates vary between 30,000 and 40,000. Surrounding the city is an important cattle country, and up the river are extensive flat-lands yielding many agricultural products. Among these are corn, bananas, yuca (cassava), sesame, soya, rice, and cacao. La Dorada is also a distribution center for the oil industry.

Since early in 1957, Lutheran pastors have made trips to La Dorada upon invitation by a small group of Protestant believers in that city seeking affiliation with the Lutheran Church. In January of 1958, Pastor Julio C. Orozco, together with his family, took up residence there. They are happy in La Dorada and find the work a challenge. Politically and religiously it is a liberal (not to say indifferent) city where the Roman clergy are more concerned about making friends with the Protestants and their own nominal adherents than about perpetrating assaults on minority groups, as is the case too often in other places.

Pastor Orozco regularly writes guest editorials in the local paper, *Frente Liberal.* These also appear in the Sogamoso paper, *Accion Civica.*

Since the present rented meeting place is small, inadequate, and in a poor location, the Board of Foreign Missions has kindly helped us with the purchase of a centrally located property. It will provide facilities for parsonage, school, and chapel with comparatively little improvement and remodelling. The large room to be used for chapel was constructed originally as a dance hall and was later used as part of a hostel.

There are three other Protestant groups in the city; two of them, including the group that invited us, are offshoots from the church of the World Evangelization Crusade Mission. Protestantism here has presented a rather confused picture. It is our earnest prayer that we may be used of God to give more stability and depth through a solidly Christ-centered message and more orderly manner of worship, and that a strong and active congregation may be built up in La Dorada, reaching out to other points in that area.

This house, recently purchased by the mission, will provide space for chapel, day school, and parsonage.

Some impressions, pro and con,

by a retired pastor . . .

Having played all the tunes in the new *Service Bo and Hymnal* (with one finger and not too exper at that), and having used it at services during Hi Week and on Easter Day at Oslo Lutheran Chur Texhoma, Texas, while serving there temporarily, beg of you, dear editor, the privilege of expressing so of my impressions, pro and con, of the new book.

I shall follow the apostolic practice of first expressi my commendations, followed by a few critical comme which I hope may be of a constructive nature, hop that men of more musical ability will make clarify statements in language that we, the laymen, musica speaking, may understand.

Commendation

(1) Mechanically it is a splendid book. I like the lo and feel of it. The notes are clear and distinct. Wh opened it stays open on the organ console, and this w certainly please the organists.

(2) I like the references to other related hymns der the various sections of the book.

(3) As a rule the hymns do not contain too ma stanzas, making it possible in most instances to sing entire hymn.

(4) The committee did not try to wed the hym "What a Friend We Have in Jesus," to another melo than the one generally sung in all Christian church as was done in the *Lutheran Hymnary.*

(5) Of course I miss some very dear hymns, but th are many others included, which we do not find in Hymnary, to make up for the loss. The committee also showed fine judgment in including many hym that are sung in Christian churches everywhere. me mention just a few of these: "Jesus, Tender Sh herd, Hear Me"; "O Take My Hand, Dear Fathe "I Love to Tell the Story"; "There Is a Fountain Fil With Blood"; "More Love to Thee, O Christ"; "H Me Not, O Gentle Savior"; "He Leadeth Me"; "I N Thee Every Hour"; "Break Thou the Bread of Lif "I Lay My Sins on Jesus"; "Faith of Our Father "Jesus, Savior, Pilot Me." There are the three Christ hymns, "I Am So Glad Each Christmas Eve," "

The New Hymnal—An Evaluation

By Olaf Holen

First Noel"; and "Away in a Manger." And, lo and behold, we have the Negro spiritual, "Were You There When They Crucified My Lord?"

To be truthful I found the book to be above my expectations and it is certainly to be preferred to the *Lutheran Hymnary*.

Some Friendly Criticisms

(1) Why so many hymns with two or even three tunes to the same hymns? There are, if I counted correctly, 112 hymns with two tunes and three with three tunes. The Missouri Synod Hymnal has only eight hymns with two tunes and one with three. I suppose that is the result of compromises that had to be made, when eight church bodies from five different national backgrounds were to publish one common hymnal. Each cook had to add some of his own ingredients to the "stew." But why, oh why, two tunes to the familiar, "Rock of Ages"? That in my opinion is waste of space. And why two tunes to "Lead Kindly Light," "Stand Up, Stand Up for Jesus," "In the Cross of Christ I Glory," "Just As I Am," "Come, Ye Faithful," "O Little Town of Bethlehem"? Why three tunes to "Jesus, Lover of My Soul"? Why two arrangements to "O Sacred Head Now Wounded"? More could be said, but this will suffice to show what I mean.

If space had not been devoted to so many variant tunes, we could have had more hymns in the hymnal, as for instance "How Blessed Is the Little Flock"; "Jesus, Let My Soul Be Fed" (for Communion); "O Lord, Our Little Ones to Thee" (for baptism); and many, many others including the eight hymns found in the separate supplement issued by Augsburg Publishing House.

(2) Why not all verses immediately under the music? I have heard complaints about this.

(3) Why not an index of subjects? A topical index where we could find, for instance, hymns dealing with "faith," "love," "hope," "cross," etc.? We have one, although very incomplete in the Hymnary. The reference to other hymns under each section in the book does not take the place of a complete topical or subject index.

(4) Why not a metrical index of tunes as found in both the Hymnary and Concordia? That made it easy for us to turn to other tunes to which a certain hymn could be sung. The reference to other tunes under some hymns does not take the place of a complete metrical index of tunes.

(5) Why not one single arrangement by our own "Music Master of the Midwest," F. Melius Christiansen? We have the names of Overby, John Dahle, and Sateren, and rightly so, but why not one arrangement by the one who did more to improve congregational singing in our churches than perhaps any other man? I would like to have had his name perpetuated among our people in this Hymnal, which will be used for many, many years to come.

The Service Book

I am not going to comment at length on the Service Book of the Hymnal. This part covers 284 pages and includes a great many things. There are two orders of service, but the service which a majority of our congregations have been using is not included.

The Norwegian service, over which also hovers the aura of historical Lutheran tradition, covers 13 pages in the *Lutheran Hymnary* and could easily have been included, if many of the alternate tunes to the 115 hymns had been eliminated. Of course, we are told that no one is going to use any pressure on any congregation to discontinue using the Norwegian service, but no one can deny the fact that there will be a psychological pressure to fall in line by adopting one of the orders of service printed in the Service Book. The reaction in many cases will be: Why bother to buy and use an order of service found in a small separate pamphlet, when the Service Book has two which seem to have the "official" sanction of official committees elected by the eight Churches? I am therefore afraid that we will gradually become more of a liturgical Church with less time given to the sermon, which, in my humble opinion, still is the highlight of every service.

More could be said, but this will suffice. And now for the rebuttals, please!

Editorial...

They Are Following the Book

Today, the Seventh Sunday after Trinity, I had a privilege I have coveted for several months, that of attending a service of Morning Worship at which the liturgy in the new *Service Book* was employed under circumstances which might be considered typical of The Evangelical Lutheran Church.

To be typical, the congregation should not be too large. This one numbers slightly under 400 baptized members, possibly 40 or 50 below the average for our entire Church. It is in a small town, as is a large part of the membership of the ELC.

The congregation is served by an able young pastor, one who has a definite *feeling* for the proprieties of public worship. The organist—so very important when it comes to making the service smooth—is excellent. It should be added that this is the height of the summer season, and the choir was not functioning.

Here, then, was an excellent opportunity to see the liturgy in use under the circumstances which obtain in the majority of the congregations of the ELC. I thought the service lovely and worshipful in every respect. There came to my mind the dozens of letters which have come to our office since the new liturgy was introduced, especially those of a critical nature, and I could not help setting up a standard of what those letter writers evidently consider perfection, and of gauging the service in accordance with that standard.

I question whether the objection often voiced, that the liturgy is too long, is justified. The length of time from the beginning of the Prelude to the close of the Pulpit Hymn was exactly twenty minutes, certainly no longer than in almost any service, whether liturgical or non-liturgical. The sermon took another twenty-five minutes. The closing liturgy, which included the offering, but no announcements, took fifteen minutes. The entire service, therefore, lasted exactly one hour.

Another thing which was very apparent was that the congregation thoroughly enjoys and appreciates the service. The first musical setting was used, and the congregation "followed the book." The only deviation from the recommended liturgy was that, instead of the Church Prayer as printed, the pastor used another version. One can scarcely maintain that following the b must include a slavish adherence to one and one c version of a general prayer. It is therefore correct to that there was no deviation whatever, in the way either addition or subtraction.

It simply cannot be said that the average, nor congregation does not take to this liturgy. Remem that there was no choir to lead the worship. Yet I not recall any congregation anywhere which ent in heart and soul more fully than did this congrega The pastor is, it must be granted, a better than ave liturgist; that helps. The organist is of high ave ability. Yet, in spite of the pastor whose duty it i lead, and the organist who must bind the whole ser together, the whole thing can be pretty dismal u the congregation puts its heart and soul into it.

I asked the pastor how much time was used in paring for the adoption of this liturgy. Really, it not a great deal. First, pastor, organist, choir dire and membership were represented at the worksho the *Service Book and Hymnal* which was held neighboring town. Secondly, a qualified musician invited to address one of the organizations of the gregation, explaining the service. The choir spent time learning it. Finally, there were a couple of r ings to which the membership of the congregation invited. That was all. A member of the congreg told me that the congregation took to the service the very beginning and is thoroughly happy over it

By coincidence, I happened to attend a congrega also of the ELC, a short while ago where the prin of worship seemed to be *not* to follow the book. F ly, in no church, ever, have I witnessed a more n script service. Strangely enough, there was far les thusiasm in carrying out that service by the membe than in the case of the service I attended today. seems to prove, if nothing else, that spirited public ship is certainly *not* assured by setting up a servi cording to the whims and whimsies of pastor, org choir master, or Board of Deacons!

I came away from the service this morning conv that much of the criticism of the new liturgy I been hearing is based on not having given it a c Therefore I would suggest that an effort be ma congregations to give the service a thorough trial. morning's service will linger in my memory for a long time. I covet a like experience for others.—O

Correspondence

Hear Dem Bells

►In *Lutheran Herald* of July 8, there s shown on page 20, a photograph ntitled, "Bell for Madagascar."

I know a little about the background f this bell as a project of the young eople of Our Savior's Church in Be- oit, Wis., and was somewhat surprised hat the writeup did not indicate the lonor of the bell.

Since most railroads have converted o diesel power, these locomotive bells re a very, very scarce article. We have one left on our railroad (the Milwau- ee Road), the last one having been ent to a Catholic Mission in Mada- ascar last November by our former resident. Neither the C. & N.W. nor he C.B. & Q. Railroads have any vailable, and the bell involved was ecured through the personal efforts of Mr. W. A. Johnston, president of the llinois Central Railroad, who not only ad it polished and placed in first-class hape but also had it crated for ship- nent to Madagascar. Mr. Johnston is ne of our outstanding citizens, very ctive in the General Council of Boy couts, has been the philosophy speaker or the Chicago Sunday Evening Club, nd is active in the Protestant church f which he is a member in Flossmoor, ll. He is a man of the highest type.

There is quite a lot of history and urpose of locomotive bells. It was in he year 1830 that steam locomotives irst pulled trains of cars on tracks in he United States.

Men soon discovered that here was better way—much better than the se of canals and mud roads—to travel, nd a wonderful new way to reach vider markets with their goods.

This was the start of the real growth f agriculture and industry in Amer- a.

While history traces the first loco- notive whistle back to England in 833, nobody can with certainty say when or where the first locomotive bell clanged its warning across the rails. But we do know that the bell has been standard equipment on locomotives for more than 100 years.

Locomotive whistles, as I think most people know, are used for operating signals, for distant warnings and similar needs, while the bell is intended to warn persons close to the track that the engine is about to start or is already under way.

Bells are rung when engines are approaching grade crossings, especially within city or town limits.

Few other articles used by a railroad are as good as bells after years of service. The average bell outlasts by many years the iron horse on whose back it rides. Its upkeep, too, is a small item—just an occasional visit to the shops for a sprucing up and fresh lacquer.

How many times this bell that is now entrusted to the Mission at Madagascar has been rung by hundreds of engineers and firemen throughout more than three-quarters of a century is something no one knows.

How many times its warning has prevented accidents, perhaps saved lives, we can but guess.

One more thing about bells. Quality in a bell depends upon its casting, the fineness and mixture of metals, and the proportion and thickness of metals to the size.

All of which reminds us that quality in men depends upon casting—or molding—which is another word for casting.

The quality and fineness of our associates in our youth—and the training by our teachers and leaders—they make character—that's what gives a good clear tone to a young man or woman.

I hope you will pardon the detail in this letter, but I did want you to know that the bell in question was donated in the Christian spirit by Mr. W. A. Johnston, president of the Illinois Central Railroad.

C. F. Rank
Chicago, Ill.

Simple and Beautiful

►Have just finished reading your convention report in the current issue of Lutheran Herald. I was not at the last session of the convention, so I am thankful to you for the beautiful way you describe Dr. Aasgaard's closing prayer. Your description is such that I am able to have the same feelings as you had in hearing him. How simple and beautiful. Just such as to touch the heartstrings. I can well imagine the silence which followed.

J. R. Jensen
Janesville, Wis.

From a Senior Churchwoman

►I have been planning to write you for a long time, but I am a poor writer, had no school, so can't express myself the way I want to.

I like to congratulate you on the good and interesting reading the Herald brings us every week. When the Herald changed over some time ago I missed the sermon for Sunday. But the daily devotions have made up for that. I like when you take one Bible character for each week and explain. I get much more out of that. We get to know the person better and can apply it to our own life. I look with interest for who will be the next person you take up for the week.

In the issues of June 17 and 24 on Lodgery, I want to thank you. I have never had it explained so good. I have often wondered how a Mason can belong to a Christian Church. Now I understand it is hard for a pastor to judge. I will lend the two issues to some friends that I know now they don't understand. They are nice people.

I enjoy the Correspondence page also and all the different items. The only drawback is my eyes are getting weak so cannot read too long at one time. I am 85 years in August.

May the Lord bless your work is my prayer.

Mrs. Mary Nelson
Bovey, Minn.

BOOKS *in Review...*

Whodunit?

THE KENSINGTON STONE. A Mystery Solved. Erik Wahlgren, The University of Wisconsin Press, 228 pages, $5.00.

Whether Dr. Wahlgren solves the mystery or not, the individual reader will have to decide for himself. In either case, he has written the most readable book on the controversial "Kensington Stone" that I have seen. This stone, as most people at least in the Upper Midwest know, was discovered near Kensington, Minnesota, during the last years of the 19th century. It carries a runic inscription which purports to be an account of a Viking visit to that part of the world long before Columbus discovered America. The whole thing would probably have been nothing more than an oddity had it not become the subject of great controversy as to its genuineness. Now Mr. Wahlgren proceeds to prove, at least to his own satisfaction, that the whole thing is a fraud. While his arguments are very persuasive, so are those of the proponents of the theory that the stone is genuine. Anyway, it makes mighty interesting reading.

O.G.M.

"Our" Mission Tomorrow

ANUTU CONQUERS IN NEW GUINEA. A. C. Frerichs, Wartburg Press, 272 pages, $1.25.

REPORT FROM NEW GUINEA. Edited by Nathalene Schoenberger and Omar Bonderud, Wartburg Press, 48 pages, 50 cents.

Anutu Conquers in New Guinea is a history of the Christian work in the island named in the title. It is a well-rounded book giving accounts of the island and the people as a background of the mission work done among them. The history of mission work follows, with a good presentation of mission methods used on the island.

The story of missions in New Guinea is exciting. Working with people of primitive background, the entire work has been an adventure. The drama of war, its devastation of the country and the mission work, the trials of missionaries and New Guinea Christians are well depicted. A new period of high adventure began following the war when mission work was rebuilt on a united Lutheran basis. Mass movements for Christ have given a special thrill to the Christian world. All this is given in a book that provides a record that should never be forgotten.

Report From New Guinea is a more popular presentation of the mission work. It has a magazine type format with many pictures. A brief historical sketch of the mission precedes articles written by many missionaries telling of their reactions, their experiences, and the many activities of the mission.

We would recommend these books to members of the ELC. As we unite with the ALC and the UELC this will be one of "our" missions. They would be good to have and read if there were no future relationship with the mission, but the coming church union makes them of unique importance and interest to us. We must know the mission fields and work of our Church. This is one delightful way to learn to know them.

ROLF SYRDAL
Minneapolis, Minnesota

From the British

LETTERS TO THE SEVEN CHURCHES. William Barclay, Abingdon Press, $2.00, 111 pages.

Dr. Barclay's little books on Bible study are in a class by themselves. The fourteen chapters in the book under review were first published in the *British Weekly* and were widely read. It is welcome news that these chapters have now been published in book form. As the title indicates, the book deals with chapters 2 and 3 of the Book of Revelation, the letters to the seven churches in Asia. While each chapter is only about six pages, and two chapters are devoted to each of the seven cities to which the letters were addressed, there is a wealth of fresh enlightening material given us on each page. The style is easy, the language simple and clear, and one gets a vivid picture of the situation both in general and as far as each church is concerned.

Dr. Barclay is a minister in the Church of Scotland. He has for a number of years been lecturer in the University of Glasgow, where his field has been mainly New Testament language and literature. He is well known and highly esteemed as a Bible teacher throughout Britain, and his weekly page in the *British Weekly* is one of the most popular features of that paper.

Small as this volume is, it will serve well as a reference book to which one will return time and again for help and inspiration.

JOHN E. GRONLI
Minneapolis, Minn.

Is Billy Right?

COOPERATIVE EVANGELISM. R
Ferm, Zondervan, 94 pages, 75c

"With whom shall we evangelize? T
the question some are asking. In fact, i
minds of some, the question of assoc
takes precedence over the fact that the C
is preached.

"As in theological discussion, so in
fellowship of evangelistic enterprise, the
that mark a man's position place him i
most unexpected company, for they cro
more familiar lines of denominations an
toric traditions."

Thus, Dr. Ferm points up the problem
the purpose of the book. Since Evan
Billy Graham has both pleased and a
vated people from the extreme fundame
groups to the extreme liberal, the qu
of co-operation becomes a crucial issue.
Graham has found himself assailed by
extremes—"by the liberal who reject
redemptive theology, and by some fundi
talist who rejects his willing association
men of divergent theological beliefs. .

To prove that Billy Graham's presen
losophy of co-operation among all Ch
groups is in order, the author proce
bring forth the defense in defining ev
ism, in tracing co-operative evangelism
New Testament, and in history. He
that the policy of Billy Graham is n
of harmony with the perspective of h
the Scriptures, nor with the major evan

CONRAD THOMPSON
Minneapolis, Minn.

Problems of the Firstborn

THE ELDEST CHILD. Edith G. N
Harpers.

Every parent would benefit from r
this book. Mrs. Niesser discusses in a st
forward and helpful manner the par
problem of the eldest child. She is
dreamer, nor does she simply relate a se
case histories and attempt then to apply
The strange customs which surrou
firstborn child and which shape our at
as parents toward the firstborn are pre
against the background of the custo
other cultures. Mrs. Neisser does not
from a fundamental Christian point o
However, the Christian parent readi
book will be able to understand fa
clearly the place of the eldest child
family circle. Everyone who has mor
one child in his own family will find
practical help on the pages of this bo

KARL H. BREVIK
Minneapolis, Minnes

For the Family Altar

J. R. Hestenes

Toward the Twelfth Sunday After Trinity — **The Sin of Cain**

The Epistle: I Corinthians 2:9-16 • The Gospel: John 9:24-38

Monday, August 18
AN OFFERING, BUT . . .
Read Genesis 4:3

Cain brought to the Lord an offering of the fruit of the ground,

If you were a complete stranger, and standing at the side watching Cain make ready, and finally presenting his offering to the Lord, you would have no reason to think the man was not sincere. No doubt he did everything that a man was supposed to do when he made an offering—everything, that is, except to make it an act of love. Perhaps he was going through the forms against his will; doing it as "the thing to do at this point if you expect a crop next year." His offering was an insult to God.

What sort of offering am I making to you, O God? Is even the little I do done out of true response to the love You have shown to me? Let me be examined by these questions. Fill me with a love-impelled desire to lay at Your feet the offering of a sincere heart, that it shall not be an "appearance" but a true devotion. Amen.

+

Tuesday, August 19
THE REVEALING
Read Genesis 4:4-5

So Cain was very angry, and his countenance fell.

There was a deep contrast between the spirits in which Cain and Abel made their offerings to God. Cain was merely going through the forms. Abel made his offering a true act of worship. God had regard for Abel's offering while He disdained that of Cain. In God's response the acceptable offering and the rejected offering were revealed, and the nature of the two hearts was made known. Then Cain himself revealed his evil nature by showing anger and jealousy. It is likely that he was most angered because his true nature, his insincerity was brought to light.

Sin always shows up! Mark that upon my heart, dear God. It may take a long, long time for the harvest, but a harvest there will be. Not forever can I make a pretense; at some point it will be punctured. Not forever can I live in sin without sometime getting the "bill." Let me sow unto the Spirit so that of the Spirit I shall reap. Amen.

+

Wednesday, August 20
GOD'S CAUTION
Read Genesis 4:6-7

"Sin is couching at the door; its desire is for you, but you must master it."

God was not letting Cain's sin go unchecked. Already Cain was guilty of insincerity and of jealousy and anger. The next step, an outgrowth of the first sins, would be worse. Therefore God, out of His love and grace, comes to caution Cain. It is not God's desire that Cain shall be lost. He wants Cain to repent now and be of the same genuine spirit as his brother. God does not let go easily. He knows exactly what is at stake. At this point we do not know whether Cain is giving God's caution any attention. But God is trying.

We thank You, heavenly Father, that through Christian conscience You raise the danger sign to remind us that we are in perilous danger; that we have overstepped; that we have gone far away from the Father's house. Give us the grace to listen to the Voice that seeks to bring us back to our senses and back to the safety of life under Your grace. Amen.

+

Thursday, August 21
UNHOLY FRUIT
Read Genesis 4:8

And when they were in the field, Cain rose up against his brother Abel, and killed him.

God had cautioned, but to no avail. The tree was corrupt and the fruit was ripening. There was pretense, anger, and jealousy; there was hardening of the heart against the warning of God. Next came sham. Cain said to Abel, "Let us go out to the field." What for? To enjoy a walk together? No. For murder. "Cain rose up against his brother Abel, and killed him." The fruit was picked. Cain was in the grip of a rule that says, "Live without God and you shall be lost." And the rule never let go its grip.

You have said, blessed Jesus, that if the tree is good, so shall the fruit be good. I pray that You will tend the tree of my life. Prune away the branches that ought not be there; cut away all pride and sham and love of sin. Cause me to grow in the shade of the Tree of Life, to Your glory. Amen.

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Friday, August 22
OVER HIS HEAD
Read Genesis 4:9

"Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?"

Cain was not up to his neck in trouble, he was over his head. To sin was added sin. In answer to God's question, "Where is Abel your brother?" he lied. He said he didn't know. Then he revealed his true nature by saying that he was not his brother's keeper. In other words, Cain's philosophy was, Every man for himself. I will watch out for me, and beyond that I have no concern. Cain was irreverent, selfish, at odds with life and strictly out-of-bounds with God.

Make me sure that I know exactly where my brother is, and that I feel responsible for him. If he is out-of-bounds with life and with You, let it bother me to the extent that I shall seek his reconciliation. If he is under the blessedness and the safety of Your grace, let it be to me a source of joy. Yes, Lord, because You keep me, I am my brother's keeper. His welfare is my welfare and Yours. Amen.

+

Saturday, August 23
A MARKED MAN
Read Genesis 4:14-16

And the Lord put a mark on Cain, lest any who came upon him should kill him.

It is impossible for us to say why God did not take Cain's life after he had murdered his brother. But we can see how Cain suffered because of his sin. From now on he was a fugitive, and he would live in fear of someone else taking his life. But God put a mark on him so that he would not be slain. Whether it was so that the race would be propagated, we do not know. But Cain was a marked man in another sense: he was a murderer. This he would never forget. He let his sinful nature commit a deed both awful and unforgettable.

Put Your mark upon me, O God, so that it shall be known that I am Your child. Your Apostle once said that he bore in his body the marks of the Lord Jesus. I pray that those marks, those evidences that I am a sincere Christian, shall be plainly evident in my life. Erase by Your forgiveness the black marks of sin. Let the Light of Your truth shine through me. This I pray, in Jesus' Name. Amen.

In Suburbia . . .

Pressures on Religion

Organized religion in the suburbs is in danger of betraying its heritage "by becoming the handmaiden of secular pressures," a group of church and civic leaders were told at a recent conference.

Speaking at Adelphi College's institute on "Religion in Suburbia," Dr. Dan W. Dodson of New York said that many suburban churches and synagogues have become primarily social centers "complete with recreation halls, kitchens and after-school classrooms." Dr. Dodson is director of New York University's Center for Human Relations and Community Studies.

He said that while suburbanites have raised church attendance to a new high, it is doubtful that religious feeling has correspondingly increased.

The pattern of suburban growth since World War II, he stressed, has had an impact on institutions of religion that is just beginning to be assessed.

Protestants in Iraq

Oil-rich Iraq, where a rebellion recently overthrew the pro-Western regime of King Faisal II, has had Protestant missions for more than half a century. One of the groups sponsoring these missions is the Lutheran Orient Society.

Protestants number hardly more than 2,000 out of a total population of 5,000,000, but they include vigorous, if slowly-growing, Arabic-speaking communities both in Baghdad and at Barra and Mossul.

Two years ago, members of the native Evangelical community in Baghdad dedicated a new $30,000 stone-and-stucco church building on a site in the choice Saudon section which had been donated by King Faisal two years earlier.

The Baghdad community is a completely self-supporting group with a more than 50-year history.

It grew out of missionary efforts by British and American agencies which were considerably augmented around World War I by a large number of Arabic Protestant refugees from Turkey. These refugees had originally been evangelized by American Congregational missionaries.

Protestant work in Iraq is carried on at present by some 45 missionaries, mainly American, British and Australian.

Three groups represented in the country are the United Mission in Iraq, the Near East and Arabian Mission (Australian), and the Jerusalem and East Mission (British). In addition a number of American Churches have missionaries working there.

The United Mission comprises missionaries responsible to the foreign mission boards of four cooperating denominations in the United States.

Other missionaries have been sent by the Assemblies of God, the Lutheran Orient Society and the Seventh-day Adventists.

32,000 Treated at "Colony of Mercy"

About 32,000 mentally ill or phy cally handicapped persons, as well other unfortunates, were cared for year by the famed Bethel "Colony Mercy" near Bielfeld, Germany.

Operated by the Evangelical Luth an Church in Germany, the colony regarded as one of the largest charr ble institutions in the world. Most those aided were West Germans, a considerable number were East G mans and foreigners.

Started in 1867 as a home for sev epileptics, Bethel is now a 400-build center equipped with 5,000 full-ti doctors, nurses and pastors. It inclu an epilepsy research institute, seve training centers for nurses and d conesses, and a theological semina

Attached to the institution is Bethel Missionary Society which se missionaries, physicians, and nurses southern and eastern Africa to h victims of epilepsy and other nerv diseases.

CHURCH PROMOTES SAFE DRIVING—Teen-agers of the "Deacon's Car Club" Calvary Lutheran Church (Augustana) in Minneapolis overhaul a 1925 automobile bel ing to one of their members. The club was organized to encourage safe driving and pr care of autos by youths and to discourage the stealing of cars and accessories.

July Christmas Ended

Officials of the First Methodist Church in Vicksburg, Mich. have decided to end a local custom of holding Christmas in July because the occasion "has become too sensational."

For the past six years, this small Kalamazoo county village has had two Christmases—one on December 25 "for the body" and one on the third Sunday in July "for the spirit."

The purpose of the July celebration lost its meaning, the officials said, because it "became too popular, too commercial."

The Rev. Albert W. Frevert, the church's pastor, said, "We decided we would not hold the July Christmas celebration because it has become more 'public' than it ought to be."

Mr. Frevert was appointed recently to replace the Rev. George Stanford, 65, who was transferred. Mr. Stanford began the July observance one hot Sunday in 1952 when he suggested that the congregation sing a Christmas carol "to cool off." From that day, the idea grew and it spread to a few other churches in Vicksburg and elsewhere.

Billy Plans Chicago Crusade

Evangelist Billy Graham has announced he will conduct a 10 to 12-week crusade in Chicago "in all probability" in 1961 or 1962. His statement came soon after the Church Federation of Greater Chicago, to avoid a split, decided not to join in sponsoring the Graham campaign.

The evangelist, who was reached by telephone, said, "In all probability, if arrangements can be made and a suitable meeting place can be found, we will come to Chicago in the Lord's own time." He added this will likely happen in "1961 or 1962."

"I don't think there will be any problem in church support and organization (of the crusade)," he said. Mr. Graham called the federation's decision a "wise" one in that it avoided "bringing embarrassment to many of the churches who, for various reasons" felt they could not support a mass evangelistic effort. "We consider ourselves sponsored by the Holy Spirit," he said.

Concordia Seminary Choir Hailed by East Germans

East Germans crowded St. Mary's Church in the Soviet Sector of Berlin to attend a concert given by a chorus of theological students from Concordia Seminary, Springfield, Ill.

The choir was believed to be the first Church choral group to sing in East Berlin since the Communists took over that part of the city. Members of the Lutheran Church — Missouri Synod, the seminarians were on a six-week tour of Europe to give 30 concerts in 12 countries.

As the students left Berlin after their concert, sobbing men and women, deeply touched by their performance, waved farewell and shouted "Thanks" as they ran alongside the bus taking the choir away. Meanwhile Communist youths mocked both the choristers and the Germans who had favored the program.

Polish Lutheran Church Rededicated

Holy Trinity Lutheran Church, Poland's largest Protestant church, was rededicated recently in Warsaw, Poland. Badly damaged by bombs during the war, Holy Trinity was held by the government for its own use for a decade following World War II. Complete restoration was necessary. This was begun by the Polish government in 1947 and completed by Lutherans after they recovered use of the building in 1956.

The act of rededication was performed by Bishop Hanns Lilje of Hannover, presiding bishop of the Evangelical Lutheran Churches in Germany and former president of the Lutheran World Federation. Among other speakers was Dr. Franklin Clark Fry, president of The United Lutheran Church in America and also president of the Lutheran World Federation. A part of the money used for restoring the historic edifice came from the Lutheran World Federation.

Other ecumenical leaders and church representatives taking part included Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches; Dr. Carl E. Lund-Quist, LWF executive secretary; and Orthodox Archbishop Timotheus of Bielystok, Poland. Greetings were given in ten languages.

Oldest Subscriber

Official organ of The United Lutheran Church in America, *The Lutheran*, has one reader who has been at it for more than sixty years. She is Mrs. Frank Ernst of Philadelphia, who first subscribed in 1897. Says she: "The subscription only cost 25 or 50 cents a year then, but it was a fine paper—even though it wasn't a magazine like it is today. It was only a four-page pamphlet then." Mrs. Ernst wants it clearly understood that "I've not only subscribed to it all these years, but I have read it. I still do. Oh, not every word, but I do read most of it."

"IT'S BERLIN!" — Lutheran Bishop Otto Dibelius of Berlin is greeted by Dr. Geoffry Francis Fisher, Archbishop of Canterbury, and Mrs. Fisher at the garden party given for delegates and visitors at the recent Lambeth Conference in London. The conference is a gathering of bishops of the Anglican Church held every 10 years. Churchmen of other denominations are invited as guests.

RNS Photo

OPERATION DORCAS—Women of the Lutheran Church of the Good Shepherd in Weehawken, N. J., were among the first to participate in Lutheran World Relief's current "Dorcas Project," launched last spring to provide clothes for Arab refugee children in the Middle East. Patterns are made in Jordan, cloth is cut at the LWR warehouse in Maryland, and garments are being sewn by Lutheran women's groups cross the nation.

Black Hills Camp Site Purchased by Lutherans

Men of the Lutheran Churches in the West River country of South Dakota have formed an association which has purchased a ranch in the Black Hills to be used for a Bible Camp.

Sixty churches in the area are a part of the group which has purchased the 200-acre Outlaw Ranch near Custer. Custer State Park borders on the property and two streams run through the grounds. There are 14 buildings on the property which will be converted to camp use.

Members of Rapid City Lutheran Churches recently spent a week-end at the camp beginning the task of preparing it for occupancy.

Expanded Teachers' Magazine for Uniting Churches

The Lutheran Teacher, the monthly ELC magazine for church school teachers is being expanded this fall to become the official magazine of the ALC and the UELC as well.

The Rev. Rolf Aaseng, pastor of the ELC parish at Park Rapids, Minn., from 1951-57, is the new full-time editor of the enlarged magazine. During the past year Pastor Aaseng has been doing graduate study at Biblical Seminary in New York

It is anticipated that the previous circulation of 30,000 for the magazine will be at least doubled under the new arrangement. Ten pages of lesson helps to be included each month will be geared to the various approved courses of study of the uniting churches. A special attempt will be made, Pastor Aaseng states, to give added help to superintendents and parish boards of Christian education.

The ALC has until this year been associated with the Augustana synod in the publication of "The Church School Teacher." The UELC has not had any publication for its teachers.

Want World Youth Program

The Lutheran Youth Leaders Conference at Liselund, Denmark voted to recommend that the Lutheran World Federation develop a coordinated program of Lutheran youth cooperation throughout the world.

The young delegates urged that the program be set up under the present staff at LWF headquarters at Geneva, Switzerland. They suggested that at some later date a special "contact-man" might be appointed to devote full time to this work.

At the same time, however, they said they realized that this appointment might not be possible until 1963 when the fourth LWF Assembly is schedu to meet in Finland.

The conference also mapped pl to continue its literature exchange p gram. In addition, the delegates cussed a student exchange system der which a number of youths fr non-European countries would tr and study in Europe.

Danish Clergy Oppose Mormons' Use of Records

Strong opposition has develo throughout the Lutheran Church Denmark against a government di tive that pastors submit their pa registers for photographing by M mons in connection with the lat proxy baptism of deceased persons

Some bishops have refused to tribute to the clergy of their dioc the circular to this effect from Ministry of Church Affairs, an number of pastors have annou they will defy the order.

Mormons believe that people died without knowledge of Morm ism may be made adherents of faith through baptism by proxy. this purpose they gather informa about deceased relatives of living M mons. One of their main sources been the parish registers of the S Church, which not only record ligious ceremonies but also contain official civil rolls of births, deaths marriages.

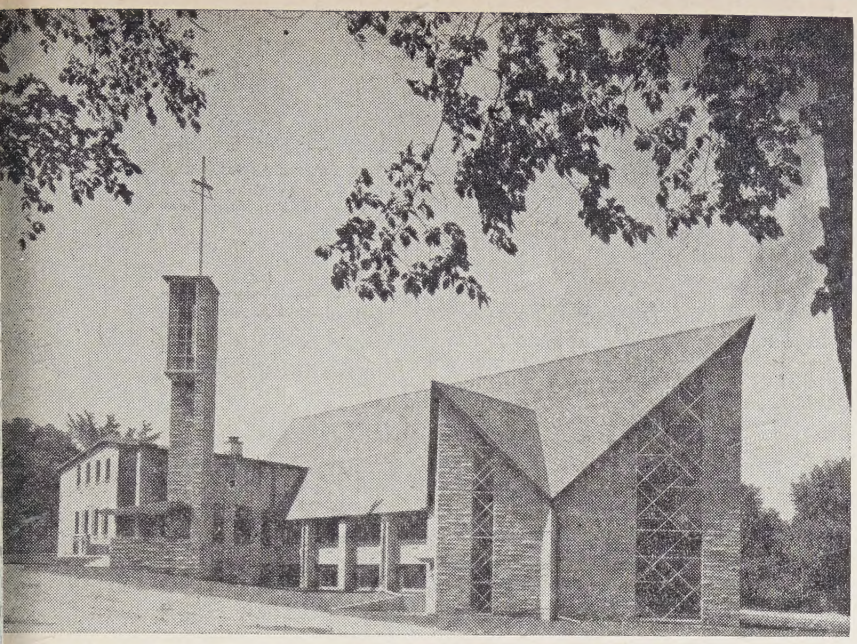
In Norway, too!

Common Hymnal Urged

Introduction of a common hym to replace the two now in use in Lutheran State Church of Norway been recommended by a special c mittee appointed in 1955 by the N wegian Ministry of Church Affai

One of the present volumes, " stad's Hymnal," named after the tor who compiled it, is publishe so-called "book language" or reg Norwegian. A survey has revealed it is used in 72.6 per cent of the pa es comprising 86.8 per cent of the ulation.

The other book is printed in " Norwegian," a composite of se dialects spoken in the western pa the country, and, according to the vey, is used in 27.4 per cent of parishes or by 13.2 per cent of the ulation.



LLINOIS CHURCH DEDICATED—This impressive stone church seating 600 was re-ently dedicated by Trinity Church, Ottawa, Ill., where the Rev. Harold I. Nelson is astor. The Rev. Herbert Hanson, assistant to the president of the Eastern district, was charge of the dedicatory rites, and Dr. Elmer S. Hjortland delivered the message. rchitects were Thorson, Thorson, and Madson of Forest City, Ia.

'A Sensation from the USA"

Reprinted from the Fargo Forum

The full translation of a review of concert by the Concordia College hoir at the Vienna Music Festival as been received in Moorhead.

Music critics consider the choir's iumph at the famous festival the ighest honor received during the uropean tour concluded last week.

This is the review from the Vienna xpress of July 19, under the head-ne, "A Sensation From the USA."

"Right on the first morning of the horal Festival there was a complete nsation which merits a report of its wn. The concert of the Concordia hoir of Moorhead, USA, in the fozart Room of the Concert Hall, be-me an unforgettable festive hour for ll present—it was gratifying that the om was actually filled to capacity.

"Had this choir participated in the nternational Choir Festival' it would ave been celebrated as the best by r of all the ensembles. And so it ill have to be content with these few nes and with the many enthusiastic ports. Already by yesterday afternoon e concert had taken its place in the history of the Choral Festival and was being discussed by all.

"Never yet have we in Vienna heard a choir sing with such precision, beautiful tone, perfect balance and accuracy. Seldom have we experienced a concert like this one, which was actually perfection from the first note to the last and which left nothing more to be desired.

"Without wishing to take away even the slightest merit from the choirs still to sing, the fact remains: no group will be able to sing more beautifully."

Farm Offered for Retreat

Dr. Joseph Simonson, pastor of Concordia Church, Superior, Wis., announced recently that he is offering his 317-acre farm near Rochester, Minn., for the purpose of establishing a community religious retreat.

Dr. Simonson, who purchased the farm in 1957 after returning from his assignment as U. S. Ambassador to Ethiopia, said he proposes to call the retreat, "The Martin Luther Community." The experiment will be patterned after the famous Christian community on the island of Iona off the coast of Scotland, as well as the Evangelical Academies in Germany and other European countries.

It is anticipated that conferences relating Christianity to particular vocations will be held on the grounds and a permanent planning staff will carry on the year-long program.

New Honor Rolls

Three congregations have been added recently to the "honor roll" of Lutheran Herald made up of those churches which send the magazine to every member of their parish.

New honor rolls are:

Zion Church, Hanska, Minn.—the Rev. Albert E. Erickson, pastor.

Ridgeway Church, Taylor, N. Dak. —the Rev. E. A. Grefthen, pastor.

Meckling Church, Meckling, S. Dak. —the Rev. Oliver L. N. Wigdahl, pastor.

LUTHERANS OF FRANCE—Air Force Chaplain Dean C. Hofstad is shown speaking to members of the Paris Lutheran Pastoral Conference which met recently at Dreux Air Force Base where Chaplain Hofstad is stationed. The pastors and their families, 63 strong, spent the day at the base. Shown in the foreground with his back to the camera is the Rev. Andre Appel, a Lutheran pastor and secretary of the Protestant Federation of France. Pastor Appel was an exchange student at St. Olaf College several years go and also was one of the speakers at the 1957 LWF Assembly.

Churches

Capron, Ill.—Capron Church recently enlarged its facilities with the addition of an educational unit. Included in the new construction are 12 class rooms, a new kitchen and heating system, as well as several remodeling changes in the church property. Dr. Myron C. Austinson, president of the Eastern district, conducted dedication rites. The Rev. John I. Hagen is pastor.

Seattle, Wash. — Ground-breaking services were held August 15 for a $275,000 educational and youth building for Phinney Ridge Church, Seattle. The Rev. Olaf Anderson, pastor, officiated. The new addition will increase Sunday school facilities to provide for 1,000 children in two sessions. The building also makes provision for a Christian day nursery and kindergarten.

Esmond, N. Dak. — Rural Vasa Church, formerly a member of the Augustana synod, has merged with Immanuel Church, a member of the ELC. The new merged church is part of the Esmond ELC parish served by the Rev. Norman V. Johnson.

Lake Preston, S. Dak.—North Preston Church celebrated its 75th anniversary July 20 with three services. The Rev. E. C. Eid, who served the parish for 27 years, spoke at morning worship. Greetings at the noon service were given by former and neighboring pastors. The Rev. Harold Nelson, a son of the congregation, spoke at evening services. The Rev. Enoch R. Hall is the present pastor.

Jackson, Minn.—The Rev. John G. Aamot, called to be a missionary to the new ELC field in Brazil, was commissioned at services at Our Savior's Church here July 13. Our Savior's, which also sponsors two other missionaries, has voted to share sponsorship of Missionary Aamot with Calvary Church, Golden Valley, Minn. The Rev. Fred Sommars is the Our Savior's pastor.

Hannaford, N. Dak.—Union Church celebrated its 75th anniversary in June. Four former pastors were present for the occasion when a new addition to the church was dedicated. The Rev. Alexander Thompson is the present pastor.

EVANGELISM PHOTO ALBUMS—A new idea for helping laymen to tell the story of their church in house visits was used recently at Fruitridge Church, Sacramento, Calif. Each visitor has with him a large album filled with professionally taken photos of the church's life. Shown putting the albums together are, left to right, Mrs. Elmer Dennis, Mrs. Herman Halberg, Pastor Orville Hiepler, and Mrs. Halberg. One of the results of the visitation in which these albums were used was the enrolling of 66 new adults in the pastor's instruction class. Incidentally, the photographer who took the pictures enrolled too!

People

The Rev. John L. Quam has resign as pastor of Trinity Church, Newm Grove, Nebr., to accept a call to n sionary service under the National L theran Council in Tanganyika, E Africa. A commissioning service v held in the Newman Grove Chu August 17.

Dr. Paul Ensrud of the music partment of St. Olaf College flew Norway August 4 where he attend a meeting of the Lutheran World C ference for Liturgics and Church M sic. Dr. Ensrud is one of the 15 me bers of the conference's executive co mittee.

Miss Jean Jensen, a graduate of Seattle Lutheran Bible Institute, recently installed as parish worker Denny Park Church, Seattle, the R Norris Stoa, pastor.

The Rev. A. S. Waters, formerly duty as an Armed Forces chaplain now serving as pastor of Beth Church, Joice, Ia.

Obituaries

Sandra Lea Van Hunnik, 20-mo old daughter of Pastor and Mrs. rit Van Hunnik, died at Fargo, Dak., July 18 from injuries rece two hours earlier while at play in basement of her home. She was Nov. 15, 1956, in Crookston, Mi while Pastor Van Hunnik served Milton-Osnabrock parish in North kota. They moved to Fargo last vember. Survivors include the par two sisters and two brothers.

Iver H. Lunder died June 5 at sala, Minn., where he had been ma his home. Born in Norway in he came to the United States the age of 21. He spent much o life at Ruso, N. Dak., as a blacks and machinist. He moved to M apolis in 1942 and later to Lake Minn. In 1910 he married Bernha C. Johnson who died in 1951. In he married Mrs. Olga Hagen, survives him, together with five da ters and three sons. One son, Er

WMF ON THE AIR—10:30 a.m. Tuesday is WMF time on radio station KDMA, Montedeo, Minn., when the women of the ELC churches in the Lac Qui Parle circuit present ieir programs. Shown, left to right, at one of the recent broadcasts is Mrs. James Paulin, program director, of Clarkfield; and three ladies from Dawson: Mrs. Clair Holtan; Irs. DeLos Bergeland, circuit WMF president; and Mrs. Harlowe Bergeland. This year's ries of programs has the theme, "My Father's Business." The program has been presented eekly since November 1956.

a member of the faculty of Lutheran ible Institute, Seattle, Wash. A deoted Christian, Mr. Lunder was one f the charter members of First hurch, Ruso. Funeral services were eld at Upsala June 9 with burial in linneapolis.

Changes of Address for ELC Pastors

Paul Arnold, 1536 Fulham St., St. Paul 8, inn., 8-1-58

E. L. Bentson, 521 E. Micheltorena, Santa arbara, Calif., 7-14-58

L. A. Benson, Mauston, Wis., 8-1-58

Dwight L. Ellefson, 1424 1st St., Brookgs, S. Dak., 7-1-58

M. J. K. Fuhr, Pacific Lutheran College, acoma 44, Wash., 8-1-58

Stewart Govig, Pacific Lutheran College, Tacoma 44, Wash., 8-1-58

Oscar C. Hanson, Dalsveien 46, Slemdal, Oslo, Norway

Teber O. Hill, Finland, Minn., 9-1-58

Wm. Humlie, 1206 N. Whitehall Road, N. Muskegon, Mich., 8-1-58

John L. Johnson, Casilla 1334, Cuenca, Ecuador, 7-14-58

A. M. Jothen, Valley City, N. Dak., 8-1-58

S. B. Knudson, 315 S. Ave. "J", Clifton, Texas, 8-1-58

A. M. Mannes, 2104 S. Summit Ave., Sioux Falls, S. Dak., 8-1-58

Thomas G. Natterstad, Crooks, S. Dak., 7-17-58

Norman Neumann, 302 Leiv Ericsson Dr., Decorah, Iowa, 7-18-58

Norman L. Nielsen, 2216 Quebec Ave., Minneapolis 26, Minn., 7-9-58

Donald J. Ostroot, Pequot Lakes, Minn., 8-1-58

A. Alvon Nelson, 605 Jefferson St., Decorah, Iowa, 7-29-58

Norman Olson, 55, 2 Chome Kirigaoka, Handa, Shi, Aichi Ken, Japan, 7-18-58

A. R. Sellevold, Slayton, Minn., 8-1-58

Hobart S. Skilbred, Arnegard, N. Dak., 8-1-58

O. Gordon Tang, 106 Asahi Machi, Toyohashi City, Aichi Ken, Japan, 7-17-58

A. R. Weeks, 29 Lincoln Lane, Northfield, Minn., 7-30-58

J. N. Otte, 606 Capitol, Yankton, S. Dak., 7-18-58

Newly Ordained:

John G. Aamot, Jackson, Minnesota, 6-22-58

Robert S. Awes, Crosby, N. Dak., 8-1-58

Louis Oliver Becker, 2021 E. 34th St., Minneapolis 7, Minn., 9-1-58

Iver M. Haugen, Cranfills Gap, Texas, 7-20-58

Gilbert N. Jacobsen, Sargeant, Minn., 8-1-58

Gerald D. Jacobson, 311-6th Ave. W., Lemmon, S. Dak., 7-1-58

Chester L. Johnson, 306 S. Main St., Rugby, N. Dak., 6-30-58

Paul R. Jorstad, Grace Lutheran Church, 3149 Waverley St., Palo Alto, Calif., 8-1-58

Oliver M. Kirkeby, 315 S. Page St., Stoughton, Wis., 8-1-58

Arnold Kjesbu, Concrete, Wash., 6-29-58

Gustav Kopka, Jr., Watertown, S. Dak., 8-1-58

Thomas E. Mails, Hayfield, Minn., 8-1-58

Paul Running, Commander Military Sea Transit Service, North Pacific, Seattle, Wash., 8-5-58

George H. Voeks, Morris, Illinois, 8-1-58

Announcement

WMF Retreat for Glenwood, Brainerd, Milaca, Fergus Falls, and Alexandria Cts. at Luther Crest Bible Camp, Alexandria, Minn., Aug. 26-29. Speakers: Missionary Cora Martinson of Hong Kong, Miss Frieda Nielson, Concordia College, and the Rev. A. S. Berg, LBI.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Homes

Beautiful, year-round lake home in N. Minn. city. Rambler style. 42'x28'—5 yrs old; 3 bedrooms, living room, dining area; split rock fireplace, modern kitchen with automatic washer. Beautiful view thru 2 picture windows. Many more desirable features. Reasonable price. Owner leaving for African mission field last of August. 575-1B

FOR RENT

Homes

Small modern home, 20 acres. 1½ mi. from town in N. Wis. Available Sept. 1, to reliable couple for several yrs. Ideal for retired or pensioned couple. ELC church. 575-2B

Good-sized sleeping room, large closet in N. Mpls home. Kitchen privileges if desired. For either young man or young woman. Close to bus and churches. 575-3B

WANTED TO RENT

Farms

A furnished or partly furnished farm in W. N. Dak. 575-4A

Homes

Childless couple employed in ELC Headquarters desires 1 or 2 bedroom flat or duplex in Mpls, by Sept 1 or before if possible. 575-5B

HELP WANTED

Woman to live in with Lutheran family where mother recently died. New modern home in NE Ia. 3 children—2 girls 18, 16 and 1 boy 7. 575-6F

Housekeeper needed in elderly couple's home in Mpls. All modern conveniences. Private room and bath. Near Lutheran church and bus. 575-7F

Service and salesman for hardware store in NC Ia. Strong Lutheran community. 575-8G

ach Sunday listen to

"Lutheran Vespers"

Conducted by Pastor Harry R. Gregerson of The Evangelical Lutheran Church. Sundays at 4:30 p.m. on KSOO and KWLC; 5:30 p.m. on KAIM; 6:30 p.m. on WJMC and KTRF; 7:30 p.m. on WLS; 6:45 p.m. on KFBK; 9:30 p.m. on WNAX and KTW; 9:45 p.m. on KSPR; 10:30 p.m. on WCCO; and short-wave over HCJB (Meter Bands 16-19-25-31-49). Clip this now as a listening reminder!

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25c Picture Story Books!

INSIDE BASEBALL FOR LITTLE LEAGUERS
BY MICKEY McCONNELL

A perfect book for the "Little League" age boy. Step-by-step word and picture coaching hints by Big League stars, with brief biographies of famous players. 25c
Code 31-9011

OUR BABY (Ding Dong School Book)

A delightful little story about a new baby. Designed to make a child happy to welcome a new baby in his family. 25c
Code 31-9244

MR. MEYER'S COW (Ding Dong School Book)

Sally Ann is a big black and white cow. Read how she brought happiness to the children on the farm. 25c
Code 31-9197

YOUR FRIEND, THE POLICEMAN (Ding Dong School Book)

Peter learns all about the policeman that helps the little children cross the street. 25c
Code 31-9579

IN MY HOUSE (Ding Dong School Book)

Herbie tells all about what goes on in his house—things that other children will enjoy doing too. 25c
Code 31-9012

SLEEPY-TIME FOR EVERYONE
BY M. CASTAGNOLI

Billy talks with the farm and woodland animals and finds that everyone takes a sleepy-time nap. It makes him happy to take one too. 25c
Code 31-9412

THE LITTLE PUPPY WHO WOULD NOT MIND HIS MOTHER

Little Puppy learns the hard way that when he goes exploring without his mother's permission, it's oh so easy to get into trouble. 25c
Code 31-912

THE BIG COAL TRUCK (Ding Dong School Book)

Billy has a good time watching a coal truck deliver its load to his apartment building. 25c
Code 31-854

DOWNTOWN WITH DADDY (Ding Dong School Book)

All about what Bobby and Joan and Daddy do when Daddy takes them downtown! 25c
Code 31-879

DEBBIE AND HER NAP (Ding Dong School Book)

Debbie has such a busy, busy day that she finally finds out how nice taking a nap can be. 25c
Code 31-87

I DECIDED (Ding Dong School Book)

Because Jean was such a good little girl, Mother let her choose something from the toy department by herself. 25c
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